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T H E
LOYAL SUBJECTS
REQUEST

FOR HIS
Royal Sovereign.

IN A
S E R M O N

Preached to His Majesty's Garrison in the
Isles of Silly, and in several places since
November last.

By Nicholas Philips, *Chaplain to His Ma-*
jefty's Garrison there.

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L O N D O N,
Printed for T. Brown, 1681.

1652

LOYALTY

A N D

PIETY

The way to live happily on

E A R T H,

The way to live happily in

H E A V E N.

By Nicholas Philips, *late Chaplain to His
Majesty's Garrison in the Isles of Silly.*

Feci quod debui, & servus sum inutilis.

L O N D O N, Printed for T. Brown, 1681.

To the Reader.

THE Reason why I appear in Print is, because I want a Pulpit to preach Loyalty and Piety in. These are Doctrines, which as I have preach'd in the worst of times sans Fear, so in the best without Reward. Nor am I at all discouraged in this work, nor frustrated of my expectation and design. It being my earnest request unto Almighty God, upon the turning of the Captivity of our Sion, That if there were any reward due for Loyalty, it might be reserved for me in the other world. And I can be very well content to stay till that King come, who keeps a faithful Register of every mans Actions, and notes them down in his Book, and will bring with him a stock sufficient to reward every man according as he shall find his work to be.

Non est mortale quod opto.



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Dr. Nicholas Phillips, Cambridge

*To His Most Sacred Majesty Charles II.
by the Grace of God of Great Britain,
France, and Ireland King, Defender of
the Faith, &c.*

THough whatever a Subject doth for his Sovereign is but his Duty, and there is nothing of Merit, no not in the very Sacrificing of his Life for him; yet since Earthly Monarchs are in this inferiour to the Supreme and Heavenly One, that the Actions of their Subjects are represented unto them, not through the clear and unerring Glas of their own infinite Knowledge, but through the dark, deceitful one of other mens Reports. Be graciously pleased to give the humblest and meanest, the unworthiest of Your Majesty's Subjects, leave to mind you, That he adventured his Life, and was left for dead in the Field, in the Service of Your late Royal Father; was a patient Sufferer and a zealous Petitioner, for Your Majesty's Restauration, all the time of Your Exile; and could neither by Threats be frightened, nor Promises allured from his Loyalty; hath since Your Majesty's Happy Restauration spent the best part of his time in Your Majesty's Service, having twice been Chaplain to Your Garrison in Your Isles of Silly; and is now for the zeal he shewed there to Gods Glory,

The Epistle Dedicatory.

and Your Majesty's Honour, deprived of the Exercise of his Ministerial Function, having no settled place to Officiate in. And wanting other means, he is inforced to send forth this poor, weak, worthless Tractate, to let Your Sacred Majesty and the World know, that however he be dealt with, he still is, and will live for ever,

Your Sacred Majesty's

Most Loyal, most Faithful, and

Immutable Subject and Servant;

Nich. Philips.

The Loyal Subjects Request for his Royal Sovereign.

Dan. 6 $\frac{1}{2}$ 1. O King, live for ever.

TIs a good day this; a day on which after a long and grievous bondage of our Nation under wicked and tyrannous Urrpers, our miraculously preserved lawful rightful King, was as miraculously restored, and brought home to sit on his Fathers Throne. And though for the long Life and Prosperity of our King we should every day pray; yet on this day of his Birth and new Birth we should double our Devotions; pray and pray, yea never think that we can pray too oft, *Let the King live for ever.*

And to stir you up to be constant and frequent in praying for the long Life and the eternal Life, the earthly Prosperity and Heavenly Glory of our King; I have chosen for the foundation and ground-work of my Discourse unto you on this day, this Prayer, which was made by a Loyal Subject for his Royal Sovereign, *O King live for ever.*

Before I proceed to the handling of these words, which consist of

A Royal Compellation, *O King*; and

A Loyal Precation, *Live for ever*:

it will be necessary for the clearer illustration of them to shew,

1. Who it was that made this Prayer; and,

2. For whom it was that he made it.

1. The person that gave this Royal Title, *O King*; and this Loyal Prayer, *Live for ever*; was one of Gods holy Prophets; one who though he stand ranked but in the head of the minor Prophets, was one of the greatest of Prophets, and holiest of Men, viz. Daniel, *Then said Daniel, O King, live for ever.*

Though being a Prophet of God, and inspired by his Spirit to write what he did write, the Testimony which he gives of himself be true; and we may well believe that Daniel was a man highly favoured and beloved of God, because we find it thrice so written in this Book of his Prophesie; yet to confirm this we have the Testimony of his Contemporary the Prophet Ezekiel, who in his 14th. Chap. thrice gives him the 2d. place among the three darling and choicely beloved ones of God, and tells us there of Noah, Daniel, and Job, that they were men above all

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all others, most highly favoured of God and most prevalent with him. And the precedency in his favour, which God gave this our Prophet, above the rest of his Fellows, appears most plainly by the precedency which he gave him of them all, in Prophecy and Revelations.

The Revelations and Prophecies of the other Prophets, were limited as both to place and time. They extended no further than the Jewish nation, or those that bordered about them, and were their oppressours, nor much beyond the time of Christ's appearing in the flesh. But the Prophecies and Revelations of our Prophet *Daniel*, were neither limited by place or time: They extended to all parts of the World, and God was pleased to shew unto him, the rise and fall of the Monarchys and Empires thereof, and they reach as far as the the end of time it self. And he not only speaks of Christs appearing in the flesh in weakness and humility, *Ch. 9. 26.* But also of his second coming in power and great glory with myriads of Angels to judge the world, *Ch. 7. 10.*

But this our Prophet hath not only for the *Theory* and the enlightning of our heads, revealed unto us in his Writings, many an high and deep mystery: But he hath here also, for our practice, and the ordering of our hands, given us in his life and conversation, many an excellent pattern of vertue and piety: I could commend to your imitation,

1. The great temperance and sobriety which he shew'd in refusing to feed on the Kings dainty dishes, and contenting himself only with a Mess of homely pulse. *Ch. 1.*

2. The great humility and self-denial which he shewed, in relying not on his own wit and knowledge, but by applying himself unto God for ability, to reveal unto King *Nebuchadnezzar* his fleeting and vanished dream, *Ch. 2.*

3. The great fidelity and Heroick courage which he shewed in the execution of his Prophetical-office, by his fearless delivering of Gods Message, unto two of the greatest Monarchs in the World, *Nebuchadnezzar*, *Ch. 4.* and his son *Belsazzar*, *Ch. 5.*

4. The great zeal and piety which he shewed in making an open profession of the true religion, and worship of God, when it was no less then a mans life was worth, to be seen adoring any one, but an earthly King, about the middle of this *6 Ch.*

But because it is most seasonable and suits best with the time, I shall only now commend to your imitation, the great Loyalty, and obedience which he shewed unto his King; manifested by his behaviour, toward two of the *Assyrian*, and two of the *Persian* Monarchs.

No Native of *Chaldea*, no natural born Subject of the *Babylonian* Monarchs:

narchs: But a Captive of *Judea*, one of the Kings feed there, was *Daniel*. And yet because God who translateth Kingdoms, had made *Nebuchadnezzar* his King by Conquest; and he was carried from *Judea* to live in *Chaldea*; he acknowledgeth him for his lawful Sovereign, behaves himself most loyal, and dutifully, both towards him, and his Son *Belshazzar*. Gives them both their due title of honor and Majesty calls them both *O King*, reveals unto the one his obscure Dream, *Ch. 2.* and reads unto the other the fatal hand-writing on the Wall, *Ch. 5.* and was by both highly honoured and rewarded.

And as he behaved himself most loyal and obediently towards the Chaldean Monarchies: So when the Most-High who ruleth in the Kingdoms of men, and giveth them to whomsoever he will, had translated the Monarchy of the World, from the *Assyrians* and *Chaldeans* to the *Medes* and *Persians*; when *Belshazzar* was slain, and *Darius* the *Mede* had taken on him the Kingdom, he became and remains a loyal Subject to him, and to his Son in Law, and Successor, *Cyrus the Persian*: give King *Darius* he doth here in my text his due title of honour and Majesty, calls him *O King*, wisheth him long life and prosperity, and prays that he may live for ever.

And this will lead me from speaking of the person that gave this title, and made this prayer, *Daniel* the Prophet, to speak of the person, unto whom he gave this title *O King*, and for whom he made this prayer, *Live for ever, King Darius*. Then said *Daniel* unto the King, even unto King *Darius*, *O King live for ever*.

My description of King *Darius* I will not fetch from out of the book of the Chronicles of the *Medes* and *Persians*, but shall confine my self within the limits of what I find written of him here in this Sacred book of Scripture. And here I find him set forth in a fourfold condition and quality. The particular view of each of which will mightily heighten the Loyalty and Obedience of holy *Daniel* towards him.

The first condition wherein we find King *Darius* here set forth unto us, is the condition of an Ethnick or Heathen Prince.

No true Israelite, one born within the Covenant of grace, but an Alien from the Commonwealth of *Israel*, an utter stranger to the Church of God, was King *Darius*: for he was a *Mede*, *Ch. 5. ult.* 'Tis a fanaticke and brainick fancy to imagine, that grace and salvation gives a just title to temporal power and dominion: I am sure the author of grace, and salvation, our blessed Saviour himself, hath taught us otherwise. His Kingdom, as he tells us, *John 18. 36.* was not of this world, nor came he into the world to confound, and overthrow, but to confirm and

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and establish Civil Government. Acknowledge he did the Sovereignty of *Cesar* over him, and paid him Tribute, *Mat. 17. ult.* Submit he did to the Judgment of his Deputy *Pilate*, and acknowledge he did that the power he had over him, was given him from Heaven, *John 19. 11.* And enjoined he hath all his Followers and Disciples, *Mat. 22. 21.* to be Loyal Subjects; *To give unto Cesar the things that are Cesar's.*

Under pretence of seeking to advance Christs Kingdom, and to set him on his Throne: To rise up in Rebellion against Kings, and to go about to Dethrone and Depose them, is direct contrary both to the Precepts and Practise of Christ, is a most Antichristian Principle and Practise: The very Doctrine and doing of Devils. And it is not assuredly the good Spirit of God; but the evil Spirit, *Lucifer* himself, he who was the first Rebel, that is still the inspirer, stirrer up and Patron of all Rebels.

Dominion and Sovereignty (as saith a Reverend Bp. *Brownrig.* Prelate of our Church) are the Ordinances of God, not as he is the Author of Grace and Redeemer of his Church, but as he is the Author of Mankind, and Governour of the World. And the Authority of Magistrates is not a Mystery of the Gospel, but an appointment of God by his general Providence.

The duty of Children to Parents; of Servants to Masters; of Subjects to Sovereigns, is not a consequent of Christianity, but a Principle of Nature, and a Law of Nations, confirmed indeed by God in the Law, and by Christ in the Gospel; but not there first founded and established: For there were Parents and Masters, and Kings in the World, before the Law was given upon Mount *Sinai*, or the Gospel Published from Mount *Sion*.

A Christian Child cannot cast off his Duty and Obedience to his Father, though he be an Heathen or an Infidel; but is bound not only by the Law of God, but even by the Law of Nature and Nations to honour and obey him. A Christian Servant cannot shake off his Yoke and Servitude, though his Master be an Unbeliever; but is bound not only by the Law of God, *1 Tim. 6.* but even by the very Law of Nature and Nations to do him service. Christian Subjects cannot deny Obedience and Submission to their Lawful Sovereigns, though they be Infidels and Heathen; but are bound not only by the Law of God, *Rom. 13. 1.* but even by the very Law of Nature and Nations to obey and pay them Tribute.

My Christian Bretheren, It is not safe for you in this case, to trust to the Ear, and listen to what the Factionous and Seditious Spirits of this our Age tell you. And if you will be kept safe from the horrid Sin of Rebellion,

Rebellion, you must employ a surer sense. Open your Eyes, look into the Scriptures, and see what the Saints and Holy Men of God have done in time past. And if with the Noble *Bereans*, you give your selves to the search of them, you will find the Prophets, *Jeremy*, *Ezekiel*, *Daniel* in the Old Testament: Christ himself, *St. Paul*, *St. Peter*, and all the Apostles and Primitive Christians in the New, not casting off their Obedience to their Lawful Sovereigns, because they were not Believers, and within the Covenant of Grace; but honouring, obeying and praying for them, though they were Heathen Men and Infidels.

As an Heathen and Etnick Prince is King *Darius* here first set forth unto us.

The second is, that he was an utter Enemy unto, and a Persecutor of, the Church and chosen people of God.

Not onely an Alien from the Commonwealth of *Israel*, but an utter Enemy unto it; one that kept Gods People in bondage and captivity, was King *Darius*: and yet for all this he is acknowledged by holy *Daniel* for his lawful Sovereign, honoured of him, and prayed for by him.

And this will teach us (quite contrary to the Doctrine of the Conclave and the *Classes*) That Fidelity and Obedience is due from Christians to their Lawful Sovereigns, though they prove Oppressors of them; load them with heavy Burdens and Taxes, and keep them in Bondage and Slavery.

The Prophet *Jeremy* exhorts the *Jews* in their Captivity to submit to the Yoke of the King of *Babylon*: To study the Peace of his Government, and to pray for the life of him and his Sons, *Jer. 29. 7. Baruch 1. 11.*

The Apostle *St. Paul* exhorts the Christians at *Rome* to be subject to the *Roman* Emperours, though they were Tyrants and Persecutors; *Let every Soul be subject to the Higher Powers*, says he, *Rom. 13. 1.* and he forbids them there, *Vers. 2.* under no less penalty than Damnation, to rise up against them, or resist them.

The person plac'd in Authority over us, may be an evil man; yet is not his Authority an evil, but a good thing; *the Ordinance of God*, says *St. Paul*, and therefore *propter Deum, for Gods sake*; because he hath put his Vizard on him, and made him his Representative here on Earth, he is to be honoured, obeyed and supported, and in no case to be risen up against and resisted.

Daniel, *Ezekiel* and the Captivated *Jews* honoured, obeyed and prayed for the *Assyrian* and *Persian* Monarchs, who kept them in Bondage and Captivity. The Apostles and Primitive Christians honoured, obeyed and prayed for the *Roman* Emperours, who persecuted them unto death,

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and spilt their blood like water. And thus must we do, and their Example must we follow; if we will manifest our selves to be true Christians, and such who are followers of them who *through Faith and Patience have inherited the Promises*; if God be pleased to set such Rulers over us.

As a Persecutor and Oppressor of the Church of God is King *Darius*, in the Second place, here set forth unto us.

In the Third he is set forth as a setter up of a false Religion, and one that went about to compel his Subjects to Idolatry. Forbid he did by Publick Edict, the Religious Worship of God, and made a Decree, that *Whosoever should ask any Petition of God or Man, for the space of thirty days, save of him only, should be cast into the Den of Lions*; and yet notwithstanding all this, the holy Prophet *Daniel* acknowledged him for his King and Sovereign, honours and prays for him.

The *Papists* may teach us out of their Cannons and Decretals; and *Presbyters* out of their holy Covenant, That Kings and Princes are no farther to be honoured, obeyed and prayed for by the Subjects than they obey God, and are Professors and Defenders of the true Religion; but the Sacred Scriptures teach us otherwise, and do not exempt us from obedience to our Lawful Sovereigns; no, not when they make evil Laws, deface Gods Worship, and endeavour to force men to Idolatry. Indeed active and actual obedience to the unjust Decrees of our Kings and Princes we may not, we must not give; for this were to prefer Men in our actual obedience before God, to submit to them, and rebel against him, directly to cross the precepts and practice of our brave Leaders the blessed Apostles, *Acts 5. 29.* And verily, in such and impious Commands, they obey the King best that disobey him most; and are his best Subjects, who are least obsequious to him. King *Saul's* Souldiers, who in *1 Sam. 22.* refused upon his Command to slay the Priest of the Lord, were better Subjects, and shewed greater love and Loyalty toward him than did *Doeg the Edomite*, who by his ready obeying his Command, drew on his Head the guilt of innocent blood. And King *Herod's* Courtiers, *Acts 12.* who flattered and cry'd him up for a God, were the worst of Traitors, and occasioned his miserable death and destruction.

But though we may not perform the unlawful Commands of our lawful Sovereigns; yet professions and protestations of Subjection and Submission we must still make them, and with patience, suffer we must, what they shall be pleased to inflict on us; when we find, that we cannot with a good Conscience, and with the saving of our obedience unto God, perform what they command.

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for His Royal Sovereign.

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Holy *Daniel* here refuseth upon the Command of the King to make an Idol of him, and to pray unto him, but yet still acknowledged him for his Sovereign, continues Loyal to him, and ceaseth not to pray for him, and patiently, without any resistance, doth he submit to the punishment he was pleased to inflict on him. In like manner the Primitive Christians refused to burn Incense to the *Roman* Emperours, or to swear by their *Genius*, but yet, pray they did for the success of their Armies, peace of their Empire, and the safety of their Persons, and patiently, without the least shew of resistance (when sufficiently armed with defence) permitted they themselves to be cut in pieces by them.

When God stirs up the Spirit of Princes to make good Laws, he doth it. *St. Augustine* saith, for the Reformation of those that are evil, an when he permits them to make evil Laws, he doth it for the probation and tryal of those that are good; and unless God did sometimes permit Princes to make evil Laws, to publish Decrees against his Sacred Worship, how should his True Worshipers, such as are sincere in his Service, be known and distinguished from other Men? and therefore as *St. Paul* said of Heresies, *1 Cor. 11. 19.* we may say of evil Princes, *oportet esse, they must be;* otherwise how shall Gods true and faithful Servants be approved and manifested? *If there had been no Persecutors of the Church, there had never been any Martyrs in the Church.*

Men that Arm themselves with Swords and Guns to oppose and make resistance against the unlawful Decrees of their lawful Sovereigns, may talk much of the *Protestant* Religion, and boast of their great zeal towards it; I am sure the truly Antient, Catholick, Christian Religion allows Subjects to make use of no other Weapons against their lawful Sovereigns than Prayers, Tears and Patience; and their Religion (whatever they call it) is not the Christian Religion, will not bring them where Christ is, and to Reign with him, unless it teach them to do as Christ did, *even patiently to suffer for well doing.*

As the setter up of the false Religion and a compeller of his Subjects to Idolatry, is King *Darius*, in the Third place here set forth unto us. And,

In the Fourth, As the Author and Commander of *Daniel's* Death and Destruction. *Daniel* being for his Wisdom, and the excellent Spirit that was found in him, preferred by the King to be one of the Three Presidents of the Kingdom. He is by his Fellow Presidents and the rest of the Princes, mightily envied, and because they could not fault him concerning the Affairs of the Kingdom, which he managed with Prudence, Fidelity and Equity, they (knowing him to be a Worshipper of

the true God) resolve to make a snare of his Religion, and to entrap him by means of it; and by their cunning insinuations and flatteries, they prevail so far upon the King, that they perswade him to make a Decree, *That whosoever should offer any petition to God or Man, for the space of thirty days, save of the King only, he should be cast into the Den of Lions.* Now this Decree of the King, being directly opposite to Gods Holy Law, and to the second Commandment, (wherein God hath reserved Religious Worship and Adoration solely unto himself) *Daniel* refused to observe: And contrary unto it, he in his Chamber, with the Windows open toward *Jerusalem*, three times a day, after his wonted custom, presented his Supplications and Prayers unto Almighty God, for which being accused by the Princes & condemned by the King, he is cast into the Den of Lions. And being there miraculously preserved of God, he doth not upon his coming forth of it, complain of the hard measure that was shewn him, nor of the great injustice that was done unto him: Doth not revile the King, and charge him with Tyrannies and Cruelties, but owns him for his Sovereign still; gives him his due title of Honour, calls him, *O King*, prays for his Life and Prosperity, and wisheth that he may live for ever.

And in so doing he hath taught us, that no wrongs and injuries that are done us by our lawful Sovereigns, can exempt and discharge us from that Loyalty and Obedience which we owe unto them. The *Israelites* when oppressed and slain by King *Pharaoh*, rebelled not against him. *David* when persecuted and pursued by King *Saul* would not oppose him, would not conspire against him; yea refused when it lay in his power to take his life from him. *Jeremy* when abused, shackled, and imprisoned by King *Zedekiah*, would not revolt from him, and fall to his Enemies the *Chaldeans*. The Primitive Christians when Massacred by Thousands, and cut in pieces by their persecuting Emperours, could never be provoked by any of their Cruelties to joyn in any Conspiracy or Rebellion against them, but always prayed for them, and wished them good success.

When wrongs and injuries are done us by private persons, we may safely use what lawful means we think fit to right our selves; but when Kings, armed with Power and Authority from Heaven, oppress and injure us, we must not unsheath our Swords, but shew forth our Patience, and learn of our Master Christ Jesus to be led like Seep to the Slaughter.

It is not *bono Regi, sed Regi*: not to Kings that are good and gentle, and rule well; but to those that are froward and evil, and rule ill, that

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that we Christians are commanded by St. Peter, 1 Ep. 2. 18. to be subject and obedient. Evil, as well as good Princes have their Kingdom from God; for by him, as he tells us, Prov. 8. 15, *Kings reign*; and he it is, as our Prophet Daniel teacheth us, Chap. 4. 25. that translates Kingdoms, and gives them to whomsoever he pleaseth.

He who gave the Kingdom of Israel to David, that good and pious Prince, gave it also to Jeroboam the Son of Nebat, that impious and prophane one. He who gave the Roman Empire to Augustus, that sweet and merciful Prince, gave it also to Nero, that inhumane Carnifex, and Monster of Men. He who advanced to the Imperial Dignity, Constantine the most Christian Emperor, advanced also unto it, Julian that damned Apostate from the Christian Faith: And therefore propter Deum, for Gods sake, because the Powers that be, are ordained of him, because he hath put his Vizard upon Kings, and made them his Representatives here on Earth, are they to be honoured and obeyed, supported and prayed for by their Subjects, and in no case, no though they be never so Tyrannical or Heretical, are they to be risen up against, or resisted by their Subjects.

Kings are *soli Deo minores*; inferiour to none but God, have no Superiour on Earth to judge or depose them; no not so much as the Pope or the People: And therefore, when wronged or injured by them, we have no other way of appeal, than unto him, who is higher than the highest, and with Prayers and Tears to lay open our Cause before God. And in no other Water are we Christians allowed to drown a Tyrant, than in the Water of our Eyes; nor with any other Fire to burn an Heretical Prince, than with the coales of kindness, heaped on his head: And this, this, as saith St. Per. 1 Ep. 2. 19. is truly Christian and Thank-worthy; when men for Conscience toward God, and because they will not be found guilty of resisting his Ordinance, endure grief, suffering wrongfully.

Bonum facere, & malum pati, to do good chearfully, and to suffer evil patiently, *est vere Regium*, a truly Kingly Act, and by so doing, subjects will in the end, with Daniel, get the Conquest and Victory over their Kings.

You have seen who it was that said, and the person to whom it was said, *O King live for ever*: It was the Prophet Daniel to King Darius. And now before we proceed any farther, let us make a brief Application of what hath been already said, and as the Apostle phraseth it, transfer over these things unto our selves.

1. Did the Prophet Daniel honour, obey and pray for King Darius who was a Heathen Prince, and an Alien from the Church of God? And

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And are not we Christians much more bound to honour, obey, and pray for King *Charles*, the Restorer of the true Religion, and the Defender of the true Catholic Faith amongst us? Did he say unto King *Darius*, O King, live for ever; and are not we much more bound daily and hourly to pray unto God, that our King *Charles* may live for ever?

2. Did *Daniel* honour and pray for King *Darius*, who was an Oppressor and Persecutor of Gods People; one that kept them in bondage and slavery? And are not we much more bound to honour, obey, and pray for our King *Charles*, who hath been under God the Restorer of our Liberty, the Healer of our Breaches, the Repairer of our Ruines; one who hath freed us from the greatest bondage and slavery that ever people groaned under? Did he say unto King *Darius*, O King, live for ever; and shall not we much more pray for our King *Charles*, that he may live for ever?

3. Did *Daniel* honour, obey, and pray for King *Darius*, who made evil Laws, and endeavoured by his evil Edicts to compell him, and the rest of his Subjects unto Idolatry; and are not we much more bound to honour, obey, and pray for our King *Charles*, who doth not exercise an arbitrary authority over us, but rules himself and us by those very Laws which we our selves have made and consented unto, and doth not command us from, but unto the Service of God? Did he say, O King, live for ever; and shall not we ever pray, that our King *Charles* may live for ever?

4. Did holy *Daniel* honour and pray for King *Darius*, who exercised great injustice and cruelty upon him in particular, and commanded him for his sincere serving God to be cast into the Den of Lions; and are not we much more bound to honour, obey, and pray for our King *Charles*, who hath not wronged nor injured any one of us, but hath protected us all in our just Rights and Liberties; and who may truly and justly make the same Challenge amongst us, that aged *Samuel* made among the Israelites, 1 Sam. 12. 3. Behold here I am, witness against me whose Ox have I taken, or Ass have I taken, or whom have I oppressed or defrauded, &c. Did he say unto King *Darius*, O King, live for ever; and shall not we daily and hourly pray unto God, that our King *Charles* may live for ever?

I have done with persons concerned in this Compellation, O King; and in this Precation, Live for ever. I take my leave of King *Darius* and the Prophet *Daniel*, and I pass now to speak something in brief of the Title it self, and of the Prayer. And,

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1. Of the Title of Compellation, *Our Kings* by Titles of Honour and Acts of Reverence are debts and duties which Subjects owe, and most readily pay unto their Sovereigns. The Dignity of a King is a kind of Divinity; and as God sometimes takes unto himself their Title, and calls himself a King; so doth he sometimes impart unto them his Title, and calls them Gods; *I have said ye are Gods, said he of Kings and Princes, Psal. 82. 6.* Kings and Princes are Gods, though not by nature, yet by office; for they are Gods Vicegerents, and represent his person here on earth. The very Heathen called their King *Imago Dei*, the Image of God; and oft in Scripture are Kings termed *The Lords Anointed*, to teach us that God hath a more particular Interest in them, than he hath in other men.

Many in these our evil and licentious times take unto themselves, (the more is their shame) a wretched liberty to speak evil of Dignities; and it is meat and drink to the factious and seditious Spirits of our Age, to discourse over their Pots and their Pipes, of the faults and failings of their King. But beware, my Brethren, that you cast not in your lot among them, and be partakers with them in this evil deed; for it is written *Exod. 22. 28. Thou shalt not revile thy God, nor speak evil of the Ruler of thy people.* It is fit as *Elisha the Syrian* demands, *Job 32. 18.* to say unto a King, Thou art wicked; or to Princes, You are ungodly? It is no way fit sure, but deserves a most severe Censure and Punishment.

Kings have no Superior here on earth, and therefore cannot be assigned and judged for their faults by any, but by their Superior Lord in Heaven; who to keep them within their due limits, hath threatened them (*Isay 30. ult.*) with a *Tophet* he hath prepared for them.

Kings are not to be thought on, are not to be looked on, are not to be spoken of or unto as mere men, but as the Vicegerents, the magnificent Representatives of Almighty God. Honoured they are to be next unto God, and as persons inferiour to none but God. And if you please to search and observe the Scriptures, you will find the like Reverence and respect required of Man, to be given unto the King as unto God. *Fear God and the King, saith the Wiseman, Prov. 24. 21.* *Fear God, honour the King, saith the Apostle S. Peter, 1. Epist. 2. 13.* And though the Bill of *Nabors* Indictment (*1 Kings 21.*) was badly proved, yet it was well enough drawn sure; *Nabors* did blaspheme God and the King, for a man may as well be guilty of Blasphemy in speaking evil of the King, as in speaking evil of God, whose Vicegerent he is, and whose person he represents. And the Apostle S. Peter in his second

Epist.

Epist. 2. 10. hath pointed out such men unto us to be ungodly men, and heirs of damnation; such as are reserved unto the day of Judgment to be punished; who despise Dominion, and are not afraid to blaspheme and speak evil of Dignities.

That then, my Brethren, you may manifest your selves to be true Christians and Loyal Subjects, Heirs of Salvation and not of Damnation; learn (I pray) of holy *Daniel* to honour and reverence the King; and though when you speak to him or of him; you call him not *Stylo Chaldaico*, O King; yet call him *Stylo Anglicano*, either *Gracious Lord*, or *Royal Sovereign*, or *Sacred Majesty*.

And as we must here in the first place learn of holy *Daniel*, to give Titles of Honour and Reverence unto our King; so in the second place,

2. We must learn to send up our Supplications and Prayers unto the King of Kings, for the safety and prosperity of our King, and to pray with him, O King, live for ever.

The duty indeed it is of us Christians to pray for all men, but to pray for Kings and such as are in Authority, is, as *S. Paul* teacheth, 1 Tim. 2. 13. *Our principal and especial duty; for Kings above all others, stand most in need of our prayers*, as being persons most exposed to temptations, and dangers, and therefore for our King doth our mother the Church of *England* enjoin us in her Liturgy, to pray three or four several times, and yet in so doing commits no Tautology, nor makes use of any idle expressions; for the several capacities of our King as he is a man, a Christian man, a Magistrate, yea, our supreme magistrate, require us so oft to pray for him. And to speak nothing but truth, the many prayers which our Liturgy hath in it for the King, is none of the least causes that makes it so disgustful, to the factious and seditious spirits that are amongst us; and it is no less than a miracle to find one that is, or hath been an enemy to the King, well affected toward the Liturgy of the Church.

To make solemn supplications, and prayers for, and to wish well unto their King, hath been the practice of Pious and Loyal people in all ages: And great need sure have the people to be instant and always to pray for the safety and prosperity of their King; for as the life of Old *Jacob*, was said to be bound up in the life of *Benjamin*; so the happiness and felicity of the people consists in the safety and prosperity of the King.

The blessings which God shows down upon the King, are like the oymntment that was poured upon the head of *Aaron*; they stay not there

but

but descend from him unto the very skirt, and upon the lowest of his people; and if God be pleased to bless the King and keep him safe, he will have a care, that all the people, even from *Dan* to *Bearsheba* shall live in safety and sit quietly every man under his own vine and his own fig-tree.

When the members of the body feed the belly, what do they else, I pray; but feed themselves and provide for their own strength and nourishment? so when subjects pray for; and cheerfully contribute and pay tribute towards the maintenance and support of their King; what do they else I pray then provide for the safety of themselves and their posterities; for under his shadow and protection it is that they sit safe, both from Foreign and Domestick foes? And like the Ivy tree they cannot grow and prosper, without the support of this *Royal oak*. And therefore, my brethren, as you wish well to your selves and your posterity, to your Friends, to your Country; so wish well unto your King; and pray as *Daniel* did here for *Darius*, That he may live for ever.

This is not this prayer, you will perhaps say, which *Daniel* made for King *Darius*, and you now advise us to make for our King, a faithless, godless one? And do we not in it pray for what we cannot hope, that our King who is a mortal man and must die, may be immortal and live forever.

But surely this prayer is not only of a *Babylonish* stile and stamp, used by the Subjects of the *Chaldean* and *Persian* Monarchs, but it bears with it the stamp of the sanctuary, and was made use of in *Jerusalem*, by God's own people. And as *Nehemiah* prayed for King *Artaxerxes*; so *David* for King *Nebuchadnezzar*; *Daniel* here for King *Darius* prayed; *Queen Bathsheba* for King *David*, and that too when only on his deathbed; and could not by the course of nature live many days longer. Let my Lord King *David* live for ever (saith the Lord).

It is the most worshipful prayer, that may Faithfully and Piously be made by us; and that in a threefold respect and sense. It may be said of us in respect of our selves and present happiness; all things in Government are full of *Peril* and *Danger*, as well to mens Souls as to their Goods and Estates; and therefore in respect of our good and happiness, we may safely and faithfully pray, Let the Lord our Lord live for ever. That is, that we may outlive us; That our little stars may all go down, before the setting of our Glorious Sun, that our small candles may be all wasted and burnt out.

The Loyal Subjects Request

out, before the Great Lamp of our *Israel* be extinguished.

2. It may be said of us in respect of our Country, and the future felicity and happiness of it when we are dead and gone. 'Tis a Maxim in our Law, That the King never dies : no sooner is the breath out of the nostrils of the possessor of our Crown, but the right of it is immediately devolved and passed over upon his lawful Heir and Successor, and therefore that Kingly Government, the Government under which our Nation hath long flourished may never cease amongst us, we may safely and faithfully pray, *That the King may live for ever ; Live for ever to our Country*, that is, that no night may follow the setting of our Sun ; But that when our *Moses* is called up into mount *Nabo* to dye, a *John* may be appointed to succeed him ; when our King *David* shall be gathered unto his fathers, a *Solomon* may be set upon his Throne ; and that his successor may be the Heir of his Vertue and Piety, as well as of his Crown and Dignity.

“And indeed Brethren and Country-men, prayer is the only lawful means, that we may make use of in the case of succession : The disposing of Kingdoms, and the setting up of Kings, is a prerogative which the King of Kings claims as peculiarly his own.”

“By me Kings reign, faith he, Prov. 8. 15. He is it, as it is written, Luc. 25. That ruleth in the Kingdom of men, and giveth it unto whomsoever he will. Surely when Subjects in hereditary Kingdoms will choose them to elect Kings, and presume to nominate who shall be next Heir to the Crown, they traitorously usurp upon the Authority Royal of Almighty God, set up Kings as he complains, Hos. 8. 4. without him they run themselves directly into the same curse thine Israel hath, 1 Kings 13. when they revolted from the house of David, thrust out the right Heir to the Crown, with a Nabalism, *Woe be unto those that make to rule over us*: And will (tis sad to be feared) provoke God, to give them a King in his wrath, to plague them with a Jeroboam indeed, to set up such a King over them, as will withdraw them all from the true service and worship of God at Jerusalem, into Idolatry, and the worshipping of the golden Calves that he shall set up in Bethel and Dan, and in the high places, as thou hast seen, and as thou shalt see.

"God hath hid future things, the issue of to-morrow, in the dark, look
"up in his Cabinet, amongst his secret things, as well the date of Man's
"days, as all things that shall happen after this very minute, and no
"man knows what shall be after him under the Sun, who shall be his

for His Royal Sovereign.

19

own Heir, and succeed him in his Estate, much less who shall be the Kings Heir, and succeed him in the Throne. Men may get Estates, but it is God that makes Heirs unto them; men may consult and presume to enact who shall be next Heir to the Crown, but it is the Counsel of the Lord that shall stand; and he shall be our next King, whom he shall please to nominate and appoint; nor should we suffer doubtful thoughts to arise in our minds, despair of Gods providence, and care for us, and run our selves Into seditious and traitorous practices, because the next Heir to our Crown, and the visible successor of our sacred Sovereign, is said to be seduced and drawn away from the true faith, and the religion that is profest amongst us; for who of all us knows whether he may not be laid in his grave, before the eyes of our present Royal Sovereign be closed? and who amongst us can tell, whether when God alters his condition and makes him our King, he may not also alter his mind, give him as he gave Saul when he made him King, 1 Sam. 10. 9. another heart.

All I say brethren that we have to do in this case, is to praise God for the present gracious King that he has set over us, to pray for his long life and prosperity; and to beseech him, that when he sees fit to take him from us, he would be graciously pleased to set such a King over us, as may with him be a zealous defender of his true faith, and a nursing father to the Church; a supporter and pillar of the state, and one that will govern not in an arbitrary, but a legal way, and secure us all in our just rights and liberties; and let us quietly permit God to do his own work, to rule in the Kingdom of men, and to give it to whomsoever he will, and with patience wait the event.

This Prayer, *O King live for ever*, may safely and faithfully be made of us in respect of our King himself. Surely the soul, and the eternal salvation of the King, ought to be as dear to every good Subject as his body and temporal preservation, and we should be as zealous, and as careful, to obtain a Crown of Glory hereafter for him in Heaven, as to keep the Crown upon his head here on earth; and therefore we may faithfully and piously pray that our King may live for ever, that is, that when God shall be pleased to put an end to his days, he may change his temporal Crown into an eternal one, and from reigning over men on earth, admit him to reign for ever with himself in Heaven.

To pray for the King is the duty of every good Subject; but so to do is the most especial duty of those that are payed by the King, and have their

their whole livelihood and maintainance from him: such must know that it is their duty, as well to guard the King and the Fortresses of his Kingdom, with their spiritual weapons of Faith and Prayer; as with their carnal ones of Pikes and Guns; and when the Kings Souldiers, and those that are pay'd by him, are not employed in the natural Militia, and in the guard-house a watching for the defence of the fortress; which he hath committed unto them, they cannot with a good conscience be better employ'd, than in betaking themselves to the Spiritual Militia, and in repairing to the Church, there to joyn with the Congregation, in praying for the Safety and Preservation of the King. And they have large consciences sure who take the Kings daily pay to do many times the Devils work, and spend more time in the tap-house and drinking to the King, than in the Temple a praying for him; and I am right sorry that I am enforced to complain, that the prayers of the Church which are here daily, Morning and Evening in the Church, made for the King, are so far from being acceptable unto those that are here maintained by the King, that they swell and puff at them; and heartily wish that they were rid of the busie, precise, pragmatical Priest that useth them.

But though swaggering and swearing Sword-men boast themselves to be the Kings Life-guard, and best defence against his Foes; yet 'tis pious and praying Churchmen, that are indeed his best Life-guard and strongest Tower of Defence. Valiant Souldiers and Sword-men are at best, and when they have done their best, but the Infantry and Footmen; 'tis pious Priests and praying Churchmen, (as lightly as malepert Souldiers set by them, and as basely as they esteem them) that make up the Cavalry, are (as termed 2 Kings 13. 14.) *the Chariots of Israel, and the Horsemen* thereof; the principal Militia, and defence of King and Kingdom. And I will be bold to say, that His Majesty hath not in all his Dominions a stronger Castle or Fortress of defence against his Foes, than is the Church, nor any better Souldiers than those Priests, that to their watching add daily praying for him.

But what may some here object? Will you blame Souldiers, and such as are paid by the King, for neglecting to pray for the King? Why no men are more mindful of the King, or pray oftener for him than they do? They seldom drink, (and they drink many of them God knows too oft) but they drink a Health to the King, and pray for him?

Surely my Warlike Brethren and Sons of Mars, as grim and big as you look, I am not afraid to tell you, that to make a Taphouse your
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Temple, and to sacrifice there for the Life of your King to the Heathenish and drunken God *Bacchus*, and in the mean time, to leave the Temple of the living God, the Church, where Prayers are daily morning and evening made for the King; to lie naked and desolate, is to make your selves justly guilty of what *Naboth* was falsely charged withall, viz. of blaspheming God and the King.

My Brethren, I am not so Stoically severe, as to deny you the use of moderate Refreshments and Recreations, especially at such times of publick joy as this is. In the use of moderate and allowed pleasures no man can lawfully give you the reins further than I will; and if you will but keep your selves within the limits of Obedience unto your Heavenly King, and have a care that you abuse not him by intemperance and abuse of his Creatures, by Blasphemy, and the taking of his Sacred Name in vain; I will tell you, that you cannot be on this day too expressive of your joy for the Restauration of your Temporal King; and the bodily Pastimes and Merriments which you at this time use, will not at all be prejudicial to your Souls, nor a blemish to your Religion, if you will but be pleased to observe in them these few short Rules, and have a care,

1. That you do nothing contrary to piety and the glory of God.
2. That you do nothing contrary to Loyalty and the Laws of the King.
3. That you do nothing contrary to Sobriety and good of your selves. And,
4. That you do nothing contrary to Charity and good of your Neighbour.

Observe but these few short Rules, and you may safely and with a good conscience go and eat the Fat, and drink the Sweet, and use on this day any of Gods good creatures for your comfort and solace.

But before I dismiss you to your temporal Sports and Merriments, I shall desire you to joyn with me in the spiritual duty of praying for the long life, safety, and prosperity of the King.

1. Let us pray then,
 1. *Vivat Rex*, Let the King live; give him (O Lord) long life, and let his years continue unto many generations; let him abide before thee for ever; O prepare thy loving kindness and faithfulness, that they may preserve him. *Amen*.
 2. *Sit felix Rex*, Let the King prosper and have good success in all his undertakings. Give strength (O Lord) unto the King, and exalt the horn of thine Anointed; let his honour be great in thy Salvation, Glory

Glory and great Worship do you lay upon him; give him everlasting felicity, and make him glad with the joy of thy countenance. *Amen.*

3. *Sit saluus Rex*, God save the King; defend (O Lord) thine Anointed, and keep the King safe from all the Plots and Conspiracies of his secret Foes, and from all the assaults and attempts of his open Enemies. Let the Soul of my Lord the King be bound up in the bundle of life with thee (O Lord;) but as for the Souls of his Enemies, fling them all out as out of the middle of the Ring; cloath them all (O Lord) with shame, but upon himself let his Crown flourish. *Amen.*

II. Let us pray again,

1. *Vivat Rex in aeternum*, Let the King live for ever, live for ever unto us; may he (O Lord) outlive us all, and let none of our glimmering Stars ever see the setting of our glorious Sun; but let all our dim Lights be put out, all our Eyes closed, before the bright shining Lamp and Candle of our *Israel* be extinguished and put out. *Amen.*

2. Again let us pray, *Vivat Rex in aeternum*, Let the King live for ever, live for ever to our Country. O let no Twylight of Popular Schisms and Factions, no dark night of Popish Ignorance and Superstition follow the setting of our Sun, but appoint (O Lord) a *Joshua* to succeed our *Moses*, when he is called up to Mount *Nebo* to die; a *Solomon* to sit on the Throne of our *David*, whenever it shall please thee to gather him to his Fathers. And may Kingly Government never cease in our Nation, may our Royal Sovereign never want an Heir of his Virtue and Piety, as well as of his Crown and Dignity, till *Shiloh* come again, and all Crowns and Scepters be laid down at the foot of the Lamb. *Amen.*

3. Once more let us pray, *Vivat Rex in aeternum*, Let the King live for ever, live for ever (O Lord) with thee in Heaven. When thou art pleased to put an end to his Reign here on earth, O take him we beseech thee to reign with thee for ever in Heaven; and turn his Crown of Gold (O Lord) into a Crown of Glory. *Amen.* And now,

Lastly, unto the King eternal, immortal, invisible; to the onely wise God and our Saviour Christ Jesus, be given and ascribed as most due, all Glory, Honour, Power, Might, Majesty and Dominion, now and for ever more. *Amen.*



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